EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 6, NUMBER 2 • JANUARY 12, 1972 15 CENTS

Manhattan Chinese holds high NYC post

NEW YORK — Fun City does it right. A fortnight ago firecrackers roared, drums throbbed, cymbals clanged and Sze-tze the lion wiped out the evil spirits at City Hall as Charles Kee was sworn in as assistant commissioner of the Rent and Housing Maintenance Department.

After the oath had been administered by Benjamin Altman, Rent and Housing Commission, Mr. Kee, whose parents were born in China, said to the well-wishers in the plaza:

"I want to thank all of you for being with me on this historic day."

It was a historic day for the stocky, 38-year-old Mr. Kee and and the city's young Chinese-Americans who want to become involved politically, for Mr. Kee is now the highest-ranking city official of Oriental extraction.

Mr. Kee was born on the Upper West Side and now lives with his wife, Big Yin, and their three children, Charles Jr., 14; Lillian, 10; and Robert, 9, in Chinatown. The couple were married 15 years ago in Hong Kong.

The older generation in Chinatown, Mr. Kee said, wants nothing to do with present American politics. But the young Chinese-Americans, he continued, want to get involved. Mr. Kee, a leader of the younger element, is the Liberal party's district leader in Chinatown. In the last election he ran unsuccessfully for the State Assembly.

Kee was in the real estate and restaurant business. In 1968, on the advice of a friend, he applied for and became a real-estate manager for the city Relocation Department and two years later was made a special assistant to the relocation commissioner at a yearly salary of $14,000.

Last winter, Mr. Kee came to the attention of Commissioner Altman. There had been numerous complaints from Chinatown residents of lack of heat, hot water, and of flooding. Mr. Kee became the liaison officer between the Chinatown residents and the city.

Commissioner Altman was so pleased with Mr. Kee's work that he "borrowed" him from the Relocation Department. He then created the new post of assistant commissioner and will continue to use Mr. Kee's talents in community relations.

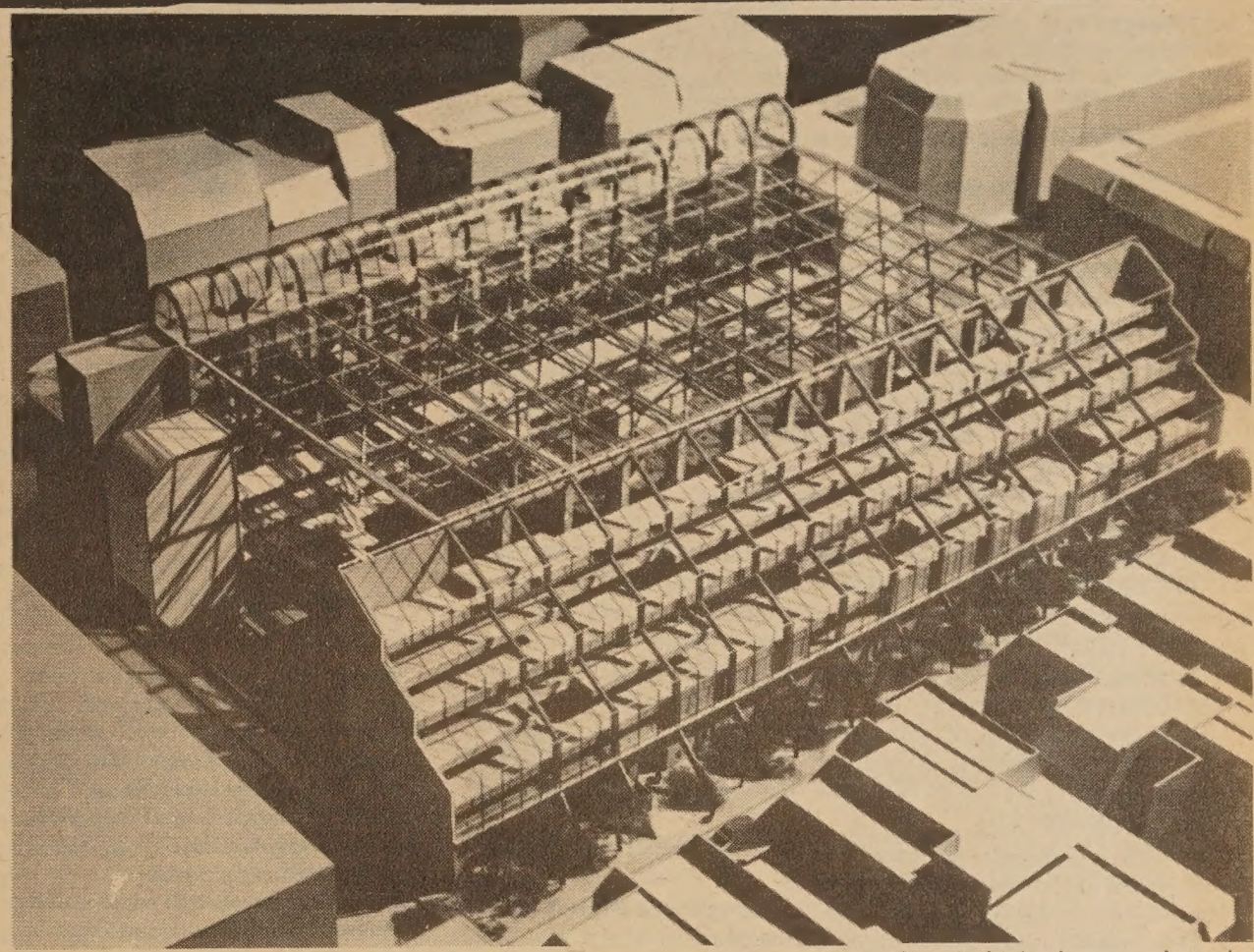
HEW grant to study youth here

Chinatown Youth Services and Coordinating Center may soon receive an HEW grant to evaluate comprehensively its programs. The center was chosen by HEW as one of 23 programs across the nation which shows promise in helping and yet diverting young people with problems from the juvenile justice system (police and courts) and keeping them from being labeled officially as delinquents. At the same time, HEW is considering funding another project for the center which will be developed entirely by young people within the context of a drop-in center. The youth will be guided by a variety of youth-community workers from several agencies.

According to the center the need for an evaluation is immediate so that the center and its funding source can measure the impact both negative and positive the program may be having. Hence the center is looking for a qualified program evaluator. Prospective applicants must be bilingual in Chinese and English, have had previous evaluation and/or research experience, have some feeling for the problems of Chinatown, and display familiarity with community and youth work programs. The applicant may be an advanced graduate student seeking interesting thesis area and material while under the supervision of a professor.

The position will include ongoing evaluation of a multi-service youth program in Chinatown which has the stated objectives of diverting youth from the juvenile justice apparatus, creating community-based alternative resources for youth, coordinating agencies' efforts to fill gaps in services, delinquency prevention, and youth advocacy. Interested and qualified persons will be expected to have concrete ideas as to how such a program should be evaluated.

Contact Barry Fong-Torres at the Youth Services and Coordinating Center at 250 Columbus, S.F., or call 433-7163 by January 25.



This represents Paul Chu Lin and his teammates' solution to the problem. The site's size is approximately 495 feet long by 363 feet wide. Approximately four football fields could occupy the ground level. The building contains 750,000 sq. feet of floor area and contains a reception area, a public library, a museum of modern and contemporary art, a museum of design, a center for contemporary art, a center of industrial design, multi-purpose halls for theatre, music, and cinema, galleries for temporary exhibitions, facilities for research and documentation, lodging, administrative and maintenance areas, and finally parking. (Photo courtesy of Pershing Chu Lin)

Architect-designer Lin dazzles Paris

By RICHARD SPRINGER

What do the firms of Skidmore, Owings and Merrill, Harry Weese and Associates and Gunnar Birkerts and Associates have in common, besides architecture? The answer is that all three have had the benefit of the services of architect and designer Paul Chu Lin for the past nine years. Now a senior designer and architect with Birkert's Birmingham, Mich., firm, Lin and architectural team members Guthrie, Tazelaar and Boles had their solution at the 1971 Beaubourg Center International Competition in Paris, France, chosen as one of the runner-ups to the winner, a spectacular achievement.

This competition was described on NBC's Today show by Aline Saarinen, widow of the famous architect Eero Saarinen, as "the first, major, prestigious one in ten years. There were 681 entries from around the world, 138 from the U.S. included, and only 30 solutions were selected as runner-ups to the winning design from the team of Piano, Rogers and Franchini from London. The Birmingham or Detroit, Mich., team's solution was one of the ten U.S. entries chosen as runner-ups.

On December 11, 1969, the French president decided to have a cultural center erected in the heart of Paris, not far from Les Halles. The purpose of the center was not only to summarize the twentieth century but reunite in one place books, the fine arts, architecture, music, cinema. and industrial design. "This confrontation should enable a far greater public to realize that although creativity affects an appearance of liberty, artistic expression is not inherently autonomous, its hierarchy is merely fictitious, and that there is a fundamental link between today's art forms and the productive relations within society."

(Continued on page 6)

Taiwan girl cagers' debut a smash

Somewhere in Iowa is the Ya Tung Girls basketball team from Taiwan on a three-month tour of the United States and Latin America.

The girls arrived in San Francisco last week for three games and in their first outing bombed the Presidio WACs 106–45 at the Chinese Rec Center.

Led by captain Mei-yun Liang, the Taiwan girls utilized a fast break to establish control; 13 of the 15 members scored points.

From Iowa the girls will appear in New York January 15–19, for three games; Omaha, Nebr., Jan. 20–21, for one game; Kansas City, Mo., Jan. 22–24, for two games; Oklahoma, Jan. 25–27, for two games; Little Rock, Ark., Jan. 28–29, for one game; Amarillo, Tex., Feb. 1–3, for two games; Temple, Tex., Feb. 4–6, for two games; Houston, Tex., Feb. 7–12, for three games.

The goodwill visit to the United States will end on February 13 when the Chinese cagers will fly to Latin America to continue their journey.

According to its preliminary plan, the Ya Tung team's Central and South American tour will include Honduras, Costa Rica, Argentina, Guatemala, Mexico, Panama, Brazil, Venezuela and Uruguay.

MILTON SHOONG ON BBB BOARD

Milton Shoong of National Dollar Stores has been appointed to the board of directors of the Better Business Bureau of San Francisco.

East Bay Chinatown renewal try

OAKLAND — The secret of success is perseverance. For years the Oakland Redevelopment Agency had asked Washington for a Chinatown renewal program and were told no funds were available.

ORA will try again with a new approach. Early this year, the agency intends to convert the convert the conventional Chinatown application into a Neighborhood Development Program (NDP) application, requesting $1.6 million in incremental funds for the 1½ block development of the 4-block Chinatown project.

The Oakland Redevelopment Agency proposes to develop the first phase of the Chinatown Development, located between Ninth and Tenth, Broadway and Franklin, and the half-block extending down towards Webster Street.

In order to complete the total four-block Chinatown project within four to five years, $8 million of federal funds would be needed. Development of the project on an incremental or yearly basis will hopefully increase the agency's chances of being funded. If the requested funds are requested funds are received, the Chinatown Project is expected to being in June 1972. The agency commitment is a high priority for the coming year 1972.

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EDITORIAL

EVALUATION NEEDED

We were approached by a college student doing a study on Chinatown. His first question was, "What are the problems in Chinatown?" Without hesitation we asked, "Do you have time?" We had no intention of being facetious at the time. The fact is, the list of social ills in the Chinese community is a long one.

Later we reflected on the interview and it dawn on us that there are at least a dozen agencies set up in Chinatown to meet specific needs in the area of employment, health, old age, language etc.

Among the social agencies to aid the disadvantaged is the Economic Development Agency and its satellites; Self Help for the Elderly, Youth Council, English Language Center, Head Start and Planned Parenthood.

Then there is the Northeast Medical Service and on a smaller scale, the Chinese Newcomers Service. For employment there is the Human Resources Development Chinatown-North Beach office.

There are also less publicized projects as the Vocational Innovation Project and the Immigrants Development Center. The latter is a cooking class to train Chinese chefs.

While all these projects look great on paper, the question remains; how effective are these programs? Do they serve the needs of the people?

We understand the Youth Service Center is about to have its program evaluated by a study team under a Dept. of Health, Education and Welfare grant.

Youth Service Center is a project of the San Francisco Juvenile Delinquency Prevention Commission funded by HEW. The center utilizes existing youth service agencies to prevent delinquency among young Chinese.

We think the evaluation study should be extended to all the social agencies in Chinatown. There is a definite need to probe management, fiscal control and program planning of these agencies.

The deadwood should be weeded out to better serve the people.

Upstanding

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Letters to the Editor

QUINTO LINGO

Dear Editor:

East/West is mentioned in Quinto Lingo, December 1971, as a most excellent learning device for the Chinese language. Enclosed please find a check for a subscription.

Howard R. White
Atlanta, Ga.

CHINA REPORT

Dear Editor:

David Milton's articles in E/W (Dec. 22 and Jan. 5) are very informative. We in America are fed up with all those China-watchers' reports sent from Hong Kong, Taiwan, or Tokyo. It is about time that newspapers and magazines print eyewitnesses' articles.

Hope Mr. Milton will write more on educational reforms in China.

Herman S. Tang
Palo Alto, Ca.

QUESTIONABLE TRIP

Dear Editor:

I understand that a group of San Francisco Chinatown leaders went to Taiwan on a free trip paid for by the Nationalists (E/W Jan. 5). They were received by Chiang Kai-shek on January 3.

I am just curious to know whether they went as individuals or as officials of the various organizations. If they went as officials, I think the community should be informed and consulted.

Philip Lee
Oakland, Ca.

INTOLERANCE

Dear Editors:

Before the politically ambitious Fortney Stark Jr. stirs up a real massacre, will you please read Charles Dickens' *A Tale of Two Cities?* Also, *The Peaceable Kingdom*, by Jan de Hartog; learn about the extreme cruelty to which the English and other Europeans subjected other "white" people.

Asians, and we of European descent, came to America for the same reasons: *it was intolerable* back home. Japanese are not being led down any primrose path by these "jerks" but are among our best Americans; so are most Chinese-T'ai.

Irene Won
Pittsburg, Ca.

(Ed. Note: Fortney Stark Jr., president of Oakland's Security National Bank, funded the latest issue of the California Historical Quarterly which is devoted to the outrages inflicted upon minorities throughout San Francisco's checkered history. On the cover is a drawing of a pigtailed Chinese being punched in the face by a white workingman.)

MEDIA CHANGE

Dear Editor:

There has been a growing concern by members of the Asian community over the recent developments that have taken place in the various media. Much of the concern is with commercial advertising, which uses demeaning and insulting images of Asians to sell their products.

There seems to be a direct relationship between the recent change in politics that the United States has had with Asian countries, and the subsequent increase of advertisements using insulting images of Asian people. Ever since the People's Republic of China instituted its "ping-pong" diplomacy and was admitted into the United Nations, over the protest of our government, there has been recent television commercials advertising "Command" hair spray and Van Huesen shirts, and magazine advertisement of "Fruit of the Loom."

Asians for Media-Change feel that this is a continual process of exploitation upon derogatory images of people of Asian ancestry. The "Charlie Chan" and "Risterline" images have changed, but the capitalization of these images has remained. Asians for Media-Change demand that these racist advertising be discontinued over the various media.

We are also concerned about the lack of Asian representation shown by the media stations in the Bay Area. There are many talented Asian-Americans in the field of photography and cinematography who have not been given an opportunity to demonstrate their abilities. We are asking that Asian-American media groups be not excluded from exhibiting their creative abilities.

Asians for Media-Change has written letters to local television stations and their national networks asking that these insulting commercials be removed from the air. We are also in the process of writing a legal injunction against the showing of these commercials.

Asians for Media-Change request the support and participation of yourself and/or your organization in our efforts.

Sincerely yours,
Asians for Media-Change
Suite 12A
405 Fourteenth St.
Oakland, Ca.

300 YANKS IN CHINA SAME TIME AS NIXON

PARIS — When President Nixon visits China next month, some 300 American tourists may be there at the same time.

The Americans are among 1,100 passengers booked aboard the liner France, which began a 91-day luxury world cruise last Wednesday at Le Havre.

The trip into China, which will be open to all passengers on the France, will start from Hong Kong when the vessel arrives there late in February.

The group will go on to Canton, probably by special train, spend two nights there, they fly to Singapore to catch up with the ship.

French Line officials here said they have been working on the trip with the official Chinese Agency for International Tourism in Peking.

CHEN YI

Peking's vice premier and foreign minister Chen Yi, who dropped into obscurity in 1969, has died of intestinal cancer. He had been undergoing treatment of his cancer ailment in a hospital in Peking and died last Thursday.

ASIAN STUDY CENTER IN HAWAII SOUGHT

WASHINGTON — A U.S. House of Representatives subcommittee will visit Hawaii in February to conduct hearings on a bill, introduced by Rep. Patsy T. Mink, to establish an Asian studies center on the University of Hawaii's Manoa campus.

At a recent meeting of the University's deans, department heads and directors, she announced that anyone wishing to testify should contact her Honolulu office.

Mrs. Mink said the legislation she has introduced would establish the Asian studies center as an expansion of what the University already is doing in that area.

It would offer undergraduate as well as graduate students a focus for studies in such areas as the language, culture, literature and history of Asian countries.

Mrs. Mink said she envisions the center as building not just a national, but an international reputation.

She stressed that the University would have jurisdiction over the proposed Asian studies center, and that it would not be connected with the East-West Center, which is under the jurisdiction of the U.S. State Department.

KMT TO RECRUIT YOUNGER BLOOD

TAIPEI — Dr. Chang Pao-shu, secretary general of the Kuomintang Central Committee, said the ruling party is planning to update the parliament so that more young intellectuals may take part in government.

In a statement to the press on New Year's Eve, Dr. Chang said the Kuomintang is "preparing, with utmost care, an appropriate plan to carry out the updating of the parliament in accordance with the principles of the democratic system of constitutional government."

He said the plan will be so prepared as to enable "more young intellectuals" to participate more actively in government.

WHAT IT IS

By JERRY LEE

PEOPLE ARE WHAT THEY WRITE, RIGHT?

Here's a little something I discovered in Los Angeles last week that vas very meaningful, and probably could be meaningful to you too f you just pause and reflect. It's entitled, "All I can give is a smile . . ."

I am lonely. I can live, love, and care, just like you; but I am old. 'es, at times I feel humiliated and ashamed that I cannot feed myself, ior walk myself, but I am old. When I am by myself in this hospital feel neglected and forgotten. Sometimes I feel cold and withered.)oes this frighten you?

For the one who comes to visit me each week, please tolerate my nabilities, and it may help you understand me. I cannot do much to how you how I feel. All I can do is try very hard to remember your ice and name; all I can give is a smile. Is that enough for you to come ack? You remind me of the youth I once lived, and it makes me roud of your caring. I'd like to be part of your youth, but I am old. 'erhaps I ask a great deal of you, and maybe others cannot give. But von't you please ask them to give to those who cannot ask?

Pretty good, eh? The above two paragraphs were written by Julie latamiya, USC Asian American Tutorial Project assistant director, sking college students to visit Keiro Nursing Home under the AATP t USC. It's just a significant example of the type of sensitive people vorking there. At this point I'd like to thank AATP for all the vonderful tasks they have undertaken in helping those in need, the nderprivileged, and the forgotten.

☆ ☆ ☆ ☆

While in Los Angeles, I also got into a very informative discussion on titudes with someone raised in Taiwan. The attitudes we talked)out are the attitudes of Chinese from Taiwan studying in the States)ward the China Mainland, Taiwan, and the good old U.S. of A.

Previously, I had spoken to other Chinese from Taiwan who have a eathly fear of Communism. Off the record, they tell me they also ave a similar fear of the government in Taiwan. The paradox, they laim, is that Taiwan's hate for Communism is really a personal grudge gainst the forces on the mainland. This they rate as above the dis-ke for Communism as an ideology. The focus is on the leadership f the two Chinas, since both countreis trade with Communist and on-Communist countries.

In our discussion, I learned that the age-old paranoia of "losing ne's face" is still prevalent among those in Taiwan. Many Chinese rom Taiwan who are in the United States do not speak out because ney do not want to embarrass their families back there. That, he ontended, was the reason for their mildness and seeming apathy in nis country. There are also many strange reports as to how such ersonal information gets known throughout Taiwan.

He did sincerely believe that the government on the mainland had ccomplished more positive things for the people there than the Tai-van government could, had their places been switched. He was even nore impressed by the fact that there had been no civil wars in China or so many years. This he interpreted as a sign of contentment. He urther believed that the two Chinese nations would be reunited again oon, and that it was only a matter of aging and what it leads to and he passage of time as a cure. The only problem, he admitted, was he Taiwan would have to make the most concessions.

☆ ☆ ☆ ☆

In the United States, the major roadblock between the Mandarin-peaking students and the Cantonese-speaking Chinatowns is just hat, a language-communications barrier. It's extremely difficult for a Mandarin speaker to get involved in the community because of his peech. Also, the Chinese from Taiwan tend to be in their middle or ate twenties when they arrive here because of their army duty. Per-iaps they are more mature, but the claim is that they are generally)oorer than their Cantonese-speaking counterparts, thus the reason for heir concentration on serious study and their clustering around the olleges. They are concerned with the problems of the Chinese com-nunities, but their opportunities for action just are not there.

In the near future, I'd like to get together with more students from 'aiwan and Hong Kong to develop this smattering of ideas more fully, nd also to get other opinions, as I'm sure there are. If you have any)articular questions or feelings concerning the plight of the Mandarin-epaking and Cantonese-speaking students in the United States, who re, by the way, crucially different in their outlooks, and at a critical)oint in their development in the U.S., send them in care of this col-umn, and I'll get some opinions. The answers are up to you.

DEMOS SEEK MORE MINORITY DELEGATES

Senator Alan Cranston (D–Calif) met with representatives of the minority press last week to publicize the new Democratic reforms that will give minorities an unprecedented chance to be represented on the presidential delegation at the Democratic National Convention in Miami next July.

Democratic Party reforms recently signed into law by Governor Reagan provide for a series of Congressional District caucuses on February 12 to select representative delegations for the various presidential campaigns.

The senator expressed his regrets at the screening out of the dissidents at the last convention in Chicago and hopes that a large turnout of a broad representation of the community will attend the meetings and provide "in California the nation's first test of strength of presidential candidates before the New Hampshire primary."

On Saturday, Feb. 12, at 10 a.m., at places to be determined by the local presidential campaigns and announced before January 20, various segments of the population, depending on their strength in the latest census, will be given a chance to be represented. Women will be eligible to claim 50 per cent representation. Asians, blacks, Chicanos, American Indians, the young and the poor will be given a chance to participate. "No person shall be denied delegate status because he or she does not have the funds for the trip to Miami," according to Cranston. "The presidential campaigns and the Democratic Party must guarantee financial help to those delegates who cannot afford the convention expenses."

Final selection of the presidential delegations will be made on Feb. 19 by a statewide committee appointed by the presidential candidates.

The 1970 U.S. Census lists 170,-131 Chinese in California out of a total California population of 19,-953,000, a representation of .85 per cent. However, there will be larger representations due to Asian-Americans, women, the young and the poor.

Cranston made a definite commitment to refrain from endorsing any of the Democratic candidates until after the caucuses.

TEACHER NEEDED FOR SJSC ASIAN STUDIES

SAN JOSE — A full or part-time teacher is needed at the Asian American Studies Program at San Jose State College in the fall of 1972.

Candidates for the position should have training and experience in Asian American studies with a special interest in Japanese, Chinese or Filipino American experience.

Preference is for people with M.A. in the humanities field, but applicants with B.A. and teaching experience will be considered.

Send inquiries to:
Asian American Studies Program
San Jose State College
125 South Seventh St.
San Jose, Calif. 95114

Send Us Clippings from Your Hometown Papers

Miss Carrie Ku Mei turned painter, is holding a two-week exhibition of her brush paintings at Liang's Gallery in Taipei.

During the past decade Miss Ku Mei has been a popular singer in Taiwan and Southeast Asia, where she earned herself the nickname of "Little Skylark."

Chinese to See 'Go-Between,' 'Beatrix Potter'

London

The Communist Chinese are to get a look at two films from the West — one showing Peter Rabbit and Squirrel Nutgkin, the other with Julie Christie and a teen-age voyeur.

The Chinese government has agreed to buy the children's movie "The Tales of Beatrix Potter" and "The Go-Between," the award-winning love drama starring Miss Christie, a spokesman for the British film and record company EMI said.

"We submitted a list of 10 of our films and they selected these two for limited screenings for film clubs and student film makers in China," the EMI spokesman said.

CHINA'S MISSILE TRACKING SHIP

WASHINGTON — The Chinese Communists are building a missile-tracking ship, according to a Christian Science Monitor report.

Correspondent George W. Ashworth wrote in a front-page article that, "It could have a tremendous impact upon the scope of the Chinese strategic missile program and civilian space effort."

To date, the Chinese have been limited to reduced-range testing of intermediate-range missiles and other missiles that may have intercontinental capability. But the Chinese have been restricted in their testing to the China land mass—thus in effect within a firing distance of a little more than 2,000 miles.

The move to develop the new ship was learned privately here. Officials refuse to go into any details on Chinese strategic programs. The entire subject is highly classified.

FRED HUIE WITH HUTTON 25 YEARS

A young Chinese-American walked into E. F. Hutton & Co., Inc., a stock brokerage firm, at 160 Montgomery St., in October of 1946, seeking employment. The other day, Robert M. Bacon, retional vice president, presented Fred Huie, a stock broker, with a Tiffany Gold Carriage Clock for over 25 years of successful services.

Mr. Huie is very active in community affairs. He is now the president of the Chinese-American Republican Club of San Francisco and president of the board of directors of the New Immigrant Development. He is a past president of the Chinese Six Companies and many other organizations in Chinatown.

Mr. Huie and his wife live in the Richmond District. Their only child, Dr. Fredric D. Huie, received his medical degree from the University of California Medical Center and is currently in residency.

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CHINESE WORD-A-DAY

BY GORDON LEW

"Junior, go take your bath," said mother.

"Do I have to?"

"Yes."

"Now?"

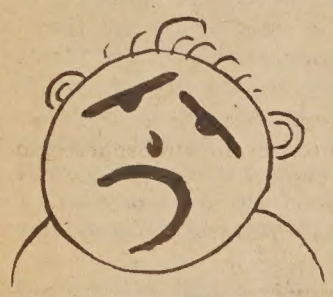
Can you imagine the sad look Junior had on his face when he asked, "Now?" That's the way the Chinese write the word "now": the sad eyes, the nose, and the big questioning mouth. Poor Junior, he would have to miss his favorite TV program.

"Now day" is today. "Now night" is tonight. "Now year" is this year. The present time is "now time." The present generation is "now life." One of the things that we should remember about this word is that it is seldom used independently, but is frequently used with words such as "day" or "night" to mean today or tonight.

What if you want to say "now"? Then you would use another expression which is used solely for "now."

To sum up, there are two words which both mean "now." The word we are learning today is used to combine with other words to form terms such as "today." The other is used only for "now."

Cantonese **GUM** (Rhyme wth BUM) — Mandarin **JIN**



There is an old Chinese parable about a man who was trying to entertain a cow by playing classical music on his guitar. (The Chinese guitar, of course. What did you think he was using? Flamingo?) The cow didn't pay any attention to the music. Suddenly a bright idea came to him, so he used his guitar to imitate sounds of mosquitoes and cries of a calf. Hurray! The cow immediately wagged her tail, stretched her ears, and listened.

I am certain that the musician was very happy, for he'd found the secret of success: by holding the audience's attention by the tail. He probably did a few more imitations and asked his listener: How NOW, brown cow?"

AMOY MISS IN QUEEN CONTEST

Miss Ann M. Ling is the first candidate for the Miss Chinatown U.S.A. title, according to the Chinese Chamber of Commerce in San Francisco.

Miss Ling, 22, and 33-23-33, was born in Amoy, China. She listed her talents as singing and piano playing. Her sponsor is Holiday Inn, Inc.

USC LAW SCHOOL EOP DEADLINE

LOS ANGELES — The University of Southern California is now accepting applications for law school for 1972–73 through the Legal Education Opportunities Program. Write to Asian Law Students Association, c/o Admissions Secretary, Gould Law Center, University of Southern California, Los Angeles, Calif. 90007, for an application form or for more information. The deadline for the submission of applications for the Minority Program is February 1.

Applicants are required to take the Law School Admissions Test and the score will be considered along with other factors such as community involvement, interview, and undergraduate GPA in the selection.

Application forms for the LSAT and LSDAS can be obtained by writing to LSAT/LSDAS Educational Testing Service, Box 944, Princeton, N.J. 08540, or from any law school near you.

The test should be taken as soon as possible. A test is being administered on February 12. The deadline for application for the February test date is January 21.

Ann M. Ling

之美賽姐小埠華美全加參名首
姐小美美林

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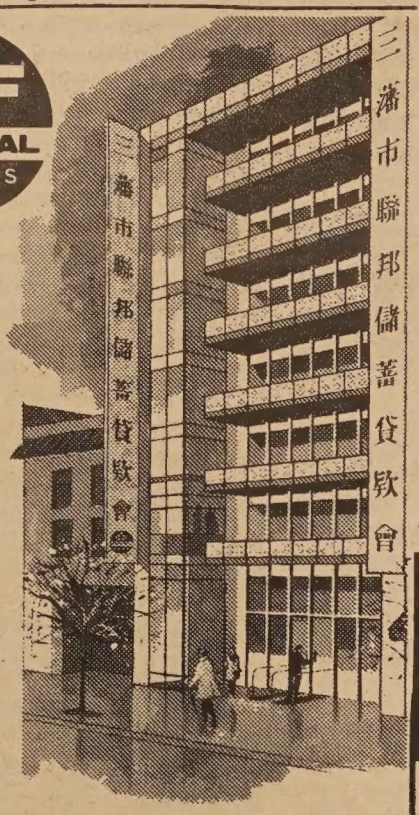

Our distinctive six story building at 1040 Grant Avenue.

San Francisco Federal Savings, the first savings and loan association to open an office in Chinatown, has been serving the community since 1957. Our distinctive six story building at 1040 Grant Avenue has become a landmark for persons seeking complete safety and a high rate of return on their money. It has also become home financing headquarters for those wishing to buy a new home. Over half of the deposits in this office are invested in Chinese owned properties.

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Retold by Dana and Milady Stovickova. 37 enchanting old legends of ancient China. Mermaids, dragons, fairies, monsters, magical buddhas, Jade Emperor and the Dragon King, with queens, all spring vividly to life. 203 pages. Color and b. & w. illustrations. 8½x11¼.
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FOLKSAYINGS FROM CHINA

GORDON LEW

You may look at a bad mistake as a good lesson,
But too many good lessons are bad for anyone.

吃一回虧，學一回乖。

KQED Chinese Community Hour

KQED-FM Radio 88.5 Wednesdays, 8 p.m.

THE CHINESE DAGGER SOCIETY

The Chinese Community Hour KQED-FM, 88.5 mc, Wednesday 8-9 p.m.) of January 19 will present the following selections from the modern Chinese dance-drama, *The Dagger Society:*

1. Overture
2. "The Dance of the Fragrant Flower Drums"
3. Pas de deux
4. "The Bow Dance"
5. "When the Sweet Peas Bloom"
6. Ode.

The program will be announced in Cantonese and English.

* * *

The 1850s were a decade of political turmoil in the Chinese empire. The Nian rebels were challenging the emperor's finest cavalry on the plains of the Yellow River; in the remote Yunnan plateau the Moslems rose in revolt while Miao tribesmen defied the imperial army from their mountain strongholds in neighboring Kweichow. Most serious of all, the middle and lower parts of the rich and fertile Yangtze basin were occupied by the Taiping rebels, who had established the capital of their newly founded Kingdom of Heaven at Nanking. Another incident during this decade of strife which perhaps was not generally as well known was the Dagger Society uprising in Shanghai.

Throughout Chinese history it had been common for the poor and oppressed to form secret societies to protect their interests. One of the most famous of those organizations in South China, especially in Kwangtung and Fukien, was the Heaven and Earth or Triad Society. Originally formed to overthrow the reigning Manchu dynasty and to restore Chinese rule, Triad membership was widespread among the Chinese at home and abroad. The Triads were the progenitors of the Chee Kung Tong and other U.S. "tongs."

Around 1849 a Triad offshoot, the Dagger Society (Xiaodao Hui), was established in Amoy by an overseas Chinese. It soon spread to the treaty port of Shanghai, where unemployed seamen swelled its ranks.

During 1853 as the Taiping armies reached the lower Yangtze valley the several secret societies around Shanghai coalesced into a single organization for action. This new society adopted the name Dagger Society. Liu Licun, a native of Kwangtung's Heungshan (Chungshan) District and at the time working in a foreign business house in Shanghai, was elected their leader.

On September 7, 1853, Liu and his followers, wearing red turbans as an insignia, arose in insurrection, captured the walled city of Shanghai, and executed the magistrate. In true Triad tradition the revolutionaries quickly issued proclamations in the name of the State of Great Ming. Excellent discipline was maintained as the people, tired of Manchu oppression, welcomed the victors.

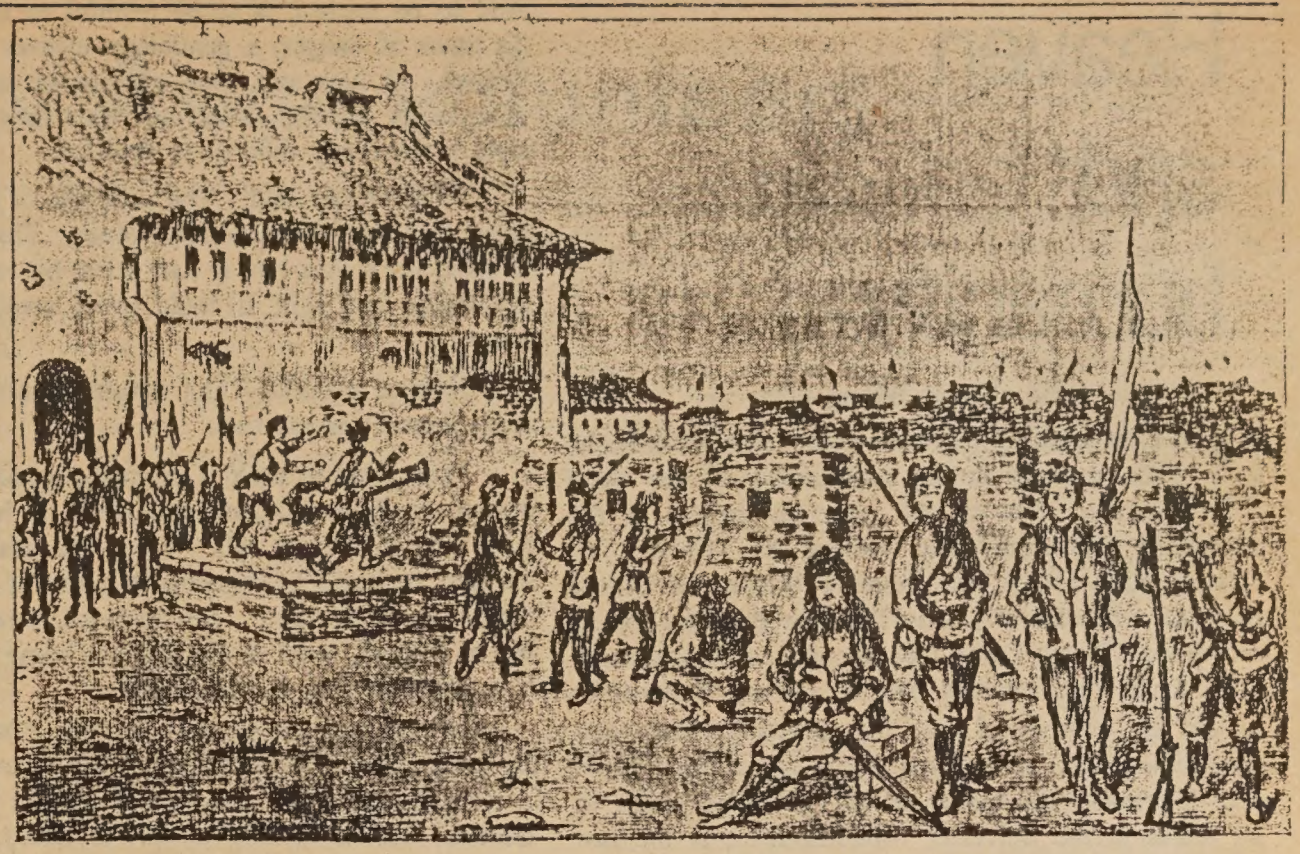
The new regime tried unsuccessfully to establish a link with the Taipings further up the Yangtze as the Manchus enlisted the help of the western powers and launched attacks on the rebels. Soon the little army of Dagger Society fighters found themselves besieged within the walls of Shanghai city.

For more than a year, the trapped band, supported by the population, repulsed repeated attacks by the Manchus and their foreign mercenaries. They were reduced to eating scraps of leather and what few wild plants they could find, but they defiantly refused to surrender.

On the night of February 17, 1855, as the Imperial armies were observing Chinese New Year's Eve, the warriors of the Dagger Society stealthily opened the city walls and in two groups made separate dashes for freedom. During the ensuing fighting, Liu Licun was killed, but others escaped and joined the Taiping army in Nanking, where they continued their fight against the Manchus.

* * *

The Dagger Society is a seven-act drama based on the events described above. It is one of the first large-scale dance-dramas in modern China and was composed and produced by members of the Shanghai Academy of Experimental Operas. The premiere took place in 1959. Themes and techniques from Chinese folk and classical music and dances are used throughout the work.



佔領上海之小刀會（載狄氏書）

Picture of the Dagger Society occupying Shanghai. (From C. A. Montalto de Jesus, *Historic Shanghai*)

MODERN CHINA COURSE AT MERRITT

OAKLAND —Twentieth-century China is among new courses scheduled for the new quarter at Merritt College, 12500 Campus Dr.

Robert Chin, head of the school's Asian studies program, will teach the class. He recently returned to his native China for a month's visit and was formerly affiliated with the Stanford Research Institute and the American Academy of Asian Studies in San Francisco.

Merritt, one of the five Peralta community colleges, is open tuition-free to residents of the district who are age 18 or older or are high school graduates. The district includes Alameda, Albany, Berkeley, Emeryville, Oakland, Piedmont and Plumas County.

FAH YUEN CEMETERY RENOVATION DRIVE

The Fah Yuen Association has announced that their cemetery renovation drive has netted approximately $6000. 32 members donated $100 each, 10 donated $200 each, and 2 donated more than $250,

The Association is located at 649 Jackson St.

ON THE 11TH MONTH, FIRST FALL OF RAIN

Uphill we go
Szzan and I
Only the two of us
on Jackson Street
Find two winter melons
& a man
with a gentle
farmer's face
says, "put it back, I'll give
you a good one."

Boxes of old vegetables
thrown away
Two winter melons
dropt from the heavens
the size of Szzan's breast
the shape of her eyes
& ripe
as her
mountain-insides

She laughs
like
a Kyushu child
running
in
the rain

She laughs
with her mouth
wide open
wider than
five-thousand hippopotamuses
in the rain
& moves gracefully
as ten thousand cranes

Szzan carries a yellow melon
& I carry her
winter melon breast

Where are we going
with two winter melons?
On the 11th month, the first
fall of rain.

Who wants to know?
No ask question
No talk
Isn't it enough
to be treading uphill
on Jackson Street
with two winter melons
that dropt from the heavens
On the 11th month, first fall
of rain.

—*Alfred A. Robles*

THUG HITS, ROBS WIDOW GROCER

An 85-year-old widow who runs a grocery store in Chinatown told police last Thursday she was knocked down and robbed two days earlier.

Mrs. Jair Shee, who owns the Sun Wah Lee grocery at 901 Stockton St., told police that two days earlier, on January 4, a black man of enormous size took $60 from the cash register.

The man walked in, knocked her to the floor and scooped the money from the till. By the time she got back on her feet he was gone.

CHINA'S 12TH NUCLEAR EXPLOSION REPORTED

WASHINGTON, D.C. — The U.S. Atomic Energy Commission reported that China set off a nuclear test in the atmosphere Jan. 7. The explosion, with a force of less than 20 kilotons, took place at the Lop Nor test site in northwest China.

It was the 12th known Chinese nuclear explosion in the atmosphere.

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Heaven and humanity

By Yang Ming-che

Neo-Confucianism began to assume final form in the 11th century during midpassage of the Sung dynasty. One of the principal shapers of the completed philosophy was Ch'eng Yi (Ch'eng Yi-ch'uan, 1033-1107), the younger brother of Ch'eng Hao and a relative of Chang Tsai (see the June issue). Accepting Chang Tsai's idea of *ch'i* as the material-force from which all else derives, Ch'eng Yi went on to add the concept of *li* or the eternal principle and unchanging law which acts upon the material-force and determines the nature of all the varied forms to be found in the universe. Material-force is the raw material; it is *li* that determines what *ch'i* will become.

This enabled Ch'eng Yi to amend Mencius' explanation of human nature as inherently good. He agreed that man's nature is both good and the same for all humankind. But this is the *li*, the principle. The material-force *(ch'i)* differs from man to man and affects the results of interaction with the *li*. This explains the evil and the inequalities to be found among men.

Ch'eng Yi did not, however, suggest a Calvinistic existence of predestination. He held that man could overcome his limitations by conscious effort. He could understand the principle of his own nature and control interaction with the differing objects of his environment. The secret was the development of a moral attitude of *ching*—of seriousness or reverence. This concept he substituted for the "tranquillity" of Chou Tun-yi, which he regarded as too closely connected with Buddhism and Taoism. Ch'eng Yi helped to direct Neo-Confucianism away from the Buddhist idea of seeking enlightenment through passive meditation. He stood for moral discipline and determined inquiry so that men might find and reflect their inherent goodness. His world was one of rationality and stability as opposed to the Buddhist order of illusion and impermanence.

These are selections from *Erh Ch'eng i-shu* and *Erh Ch'eng ts'ui-yen:*

Principle and the Universe—"All things under Heaven can be understood by their principle. As there are things, there must be specific principles of their being. 'Everything must have its principle' (the *Book of Odes*).

"Due to the interaction of the two material forces (yin and yang) and the five agents, things vary as weak and strong in thousands of ways. What the sage follows, however, is the one principle. People must return to their original nature (this is identical with principle).

"The mind of one man is one with the mind of Heaven and earth. The principle of one thing is one with the principle of all things. The course of one day is one with the course of a year.

"There is only one principle in the world. You may extend it over the four seas and it is everywhere true. It is the unchangeable principle that 'can be laid before Heaven and earth' and is 'tested by the experience of the three kings'. Therefore to be serious (*ching*) is to be serious with this principle. To be humane is to be humane according to this principle. And to be truthful is to be truthful to this principle. 'In times of danger, a gentleman cleaves to it (Confucius). 'I have not been able to be truthful to it' (Confucius' pupil). These are what they said. Principle is extremely difficult to describe.

"The Master said: The principle of Heaven produces and reproduces without cease. This is because it takes no action. If it had acted by exhausting its knowledge and skill, it could never continue without cease."

Human Nature—"The nature cannot be spoken of as internal or external.

"The mind in itself is originally good. As it expresses itself in thoughts and ideas, it is sometimes good and sometimes evil. When the mind has been aroused, it should be described in terms of feelings and not as the mind itself. For instance, water is water. But as it flows, some to the east and some to the west, it is called streams and branches.

"The nature comes from Heaven, whereas capacity comes from material-force. When material-force is clear, capacity is clear. On the other hand, when material-force is turbid, capacity is turbid. Take, for instance, wood. Whether it is straight or crooked is due to its nature. But whether it can be used as a beam or as a truss is determined by its capacity. Capacity may be good or evil, but the nature (of man and things) is always good.

"Question: Do joy and anger come from our nature?

"Answer: Yes. As soon as there is consciousness, there is our nature. As there is our nature, there must be feelings. Without nature, how can there be feelings?

"Question: Suppose you said that joy and anger come from the outside?

"Answer: Joy and anger do not come from the outside. They are due to external influence, but they arise from within.

"Question: Are joy and anger to man's nature as waves are to water?

"Answer: Yes. It is the nature of water to be clear, still and smooth like a mirror, but when it strikes sand and stone, or when the ground underlying it is not level, it immediately begins to move violently. Or when the wind blows over it, it develops waves and currents. But are these the nature of water? In man's nature there are only the four beginnings (of humanity, righteousness, decorum and wisdom) and not the various forms of evil. But as without water there cannot be waves, so without nature there cannot be feelings.

"Question: Since man's nature is originally enlightened, why is it sometimes obscured?

"Answer: This must be investigated and understood. Mencius was correct in saying that man's nature is good. Even Hsun Tzu and Yang Hsiung failed to understand human nature and Mencius was superior to other Confucianists in that he understood this. Man's nature is universally good. In cases where there is evil it is because of one's capacity. The nature is the same as principle and principle is the same whether in the sage-emperors Yao and Shun or in the common man in the street. Material-force, which may be either clear or turbid, is the source of capacity. Men endowed with clear material-force are wise, while those endowed with turbid material-force are stupid.

"Question: Can stupidity be changed?

"Answer: Yes. Confucius said: 'The most intelligent and the most stupid cannot be changed.' But in principle they can. Only those who ruin themselves and cast themselves away cannot be changed.

"Question: Is it due to their capacity that the most stupid ruin and throw themselves away?

"Answer: Certainly. But it cannot be sai capacity cannot be changed. Since all have the basic nature, who cannot be changed? Becaus ruin and cast themselves away and are not to learn, people are unable to change. In pri if they were willing to learn, they could change.

◇

Seriousness and Humanity—"As to the m of the principle of Heaven: To be sincere is sincere to this principle, and to be serious (or rev is to be serious about this principle. It is not tha is something called sincerity or seriousness by it

"For moral cultivation, one must practice se ness; for the advancement of learning, one must his knowledge to the utmost.

"Question: What about people who deve their effort to seriousness in order to straighten te ternal life but make no effort to square the ex life?

"Answer: What one has inside will nece be shown outside. Only worry that the intern is not straightened. If it is straightened, then t ternal life will necessarily be squared. If one singleness of mind the ruling factor with absolute fastness and exercises seriousness to straighten t ternal life, he will possess great natural power.

"Some one asked whether the will is nec for seriousness.

"Answer: In the initial stage, how can t be dispensed with? Without the will, nothi ensue (from consciousness).

"Question: Is seriousness not tranquillity?

"Answer: As soon as you speak of tranq you fall into the doctrine of Buddhism. Only th 'seriousness' should be used but never the word quillity'. As soon as you use the word 'tranq you imply that seriousness is forgetfulness (consciousness). Mencius said: 'There mu endeavor but let there be no anxious expectatio the mind not forget its objective but let there artificial effort to help it grow.' 'There must deavor' means that the mind is active. Not to but to have no anxious expectation means not to make it grow.

" 'When you go abroad, behave to everyo if you were receiving a great guest. Employ th ple as if you were assisting at a great sacrifice.' Confucius said that he meant nothing othe seriousness (or reverence), seriousness mean selfishness. As soon as one lacks seriousness, tho of selfish desires arise to injure his humanity.

"The Master said: Those who are since always serious. Those who have not yet reach state of sincerity must be serious before they b sincere.

"The Master said: The humane man r Heaven and earth and all things as one body. T nothing which is not part of his self. Knowin where is the limit (of his humanity)? If one do possess humanity as part of himself, he will be sands of miles away from Heaven and earth a myriad things.

"Essentially speaking, the way of humanit be expressed in one word, namely, impartiality. ever, impartiality is but the principle of huma should not be equated with humanity itself. man puts impartiality into practice, that is hum Because of impartiality, one can accommodate others and himself. Therefore a humane ma man of both altruism and love. Altruism is t plication of humanity while love is its function."

(To be continued)

CLASSIFADS

YOUTH PROGRAM EVALUATOR

To eval. delinq. prevention program in SF Chinatown. Must be bilingual (Eng./Chinese), have prev. eval./research exper., know Chinatown problems, be familiar with youth work progs. May be adv. grad. student working on thesis under supervision. Salary open. For info contact Barry Fong-Torres at Youth Services Center, 250 Columbus, S.F., or phone 433-7163.

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Center for Asian volunteers

LOS ANGELES —

The National Center for Voluntary Action announced a $10,000 start-up grant for an Asian-American Voluntary Action Center in Los Angeles. The purpose of the center is to help alleviate critical social problems facing the Asian communities in the Los Angeles area through citizen-to-citizen assistance. The Asian-American Voluntary Action Center will act as a clearinghouse for volunteer recruitment, training and placement in the Asian community.

Alan Kumamoto, president of the newly created Asian-American Board noted the increasing immigration of Asians to the United States in the last five years. "In fiscal 1970 there were 92,816 immigrants from Asia, nearly five times as many as only five years earlier. Of further note is the fact that in 1970 for the first time in peace time an Asian nation, the Philippines, gave more immigrants to the U.S. than any other single nation outside the western hemisphere."

The Asian American VAC will be working with five distinct Asian communities, namely, Chinese, Japanese, Korean, Filipino, and Samoan. Volunteer coordinators for each of these groups will be recruited. Presently an advisory board from the various Asian communities is being formed.

The National Center for Voluntary Action was opened in February 1970 as the private-sector component of the National Program for Voluntary Action initiated by President Nixon. Supported by private contributions, including a major grant from the Ford Foundation, it operates the nation's largest clearinghouse on volunteer programs and the annual National Volunteer Awards to recognize volunteer achievement.

Volunteers desiring to assist in this program or to determine other volunteer opportunities should contact the Los Angeles Voluntary Action Center at 749 So. Harvard Blvd., Los Angeles, or call 389-1221.

EOC MANAGER POSITIONS OPEN

The Economic Opportunity Council of San Francisco is seeking to fill three managerial positions to help fight the war on poverty. The starting salary for each manager's position is $14,304 annually.

Applicants should have extensive experience in one of these categories: consumer affairs, economic development, and housing. Closing date for filing is January 18. Contact the Economic Opportunity Council of San Francisco Personnel Department, 730 Polk St., San Francisco, Calif. 94109.

SERVICE CENTER OPENED IN L.A.

LOS ANGELES — A service center for residents of Chinatown has been funded by the United Methodist Church. According to Rev. Joseph Ma, pastor of the Chinese United Methodist Church in Los Angeles, the center will be headed by Miss S. L. Lo and operated at 825 N. Hill St.

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President George G. Skou of the San Francisco Tuberculosis and Health Association, Director of Public Health Francis J. Curry, M.D., and Project Director Gilbert Lum of the North East Medical Services inspect the brand new x-ray equipment that is now operating at the North East Health Center. The local TB Association donated $18,000 in Christmas Seal funds toward its purchase.

LIN

(Continued from page 1)

Lin visited the Bay Area recently and talked articulately and with animation about his team's design, which features an enclosed plaza, a yellow crane suspended from the ceiling as part of the design rather than secreted away as machinery, sides of the building set back from the sidewalk and growing gradually in height in such a way that the passers-by do not feel dwarfed (unlike the high-rises in the S.F. financial district), and the integration of their design with the old infrastructure of the city.

The design is such that the activity of the street is not excluded from the building, but rather invited to pass through and participate. It is a 24-hour building with enclosed streets passing through the center of the building and connecting with important thoroughfares.

Lin feels that the architects of today must be "responsive to their environment," and he dislikes architects who "are egotists and construct only monuments to themselves." He sympathized with the critics of some of the new building in San Francisco and expressed a desire to some day team up with his uncle, local architect Pershing Chu Lin, to design some projects for the City.

The winning solution and the runner-ups have been on exhibit at the famed Grand Palais in Paris and there will be a world exhibition of the competition winners and displays in numerous professional journals around the world. If Lin and architects like him who who are determined to integrate their designs with the older surrounding structures and who are concerned about the entire communities who must live and work around new structures, can get their theories and designs executed, cities like San Francisco will preserve their architectural dignity.

JOE-CHIN RITES AT OLD ST. MARY'S

Carol Lynn Joe and Ming William Chin were married in a ceremony in Old St. Mary's Catholic Church.

The bride is the daughter of Dr. and Mrs. Lawrence Joe of San Francisco.

Her husband's parents are Mr. and Mrs. Sam Wong Chin of Alameda.

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二，美慎區近十四街及孖結街兩夫列，一部六房，一部五房，車房・新天面，新水喉・平賣三萬二千元・

華埠中心四部柏文出賣

三，天寅街近美臣栢文樓一座，內有三部一睡房，一部兩睡房，取價六萬九千五百元

四，上尾慎區有新建住宅數間已經完成，內分三睡房兩個半浴室，全新地氈大交際廳建式齊備，近 U.S.E. 大市場，學校，交通利便由華埠駕車，只十餘分鐘・

五，在三街火車站工業區附近有好地位小型咖啡餐室一間，平租最合夫婦經營，勿失良機取價四千五百元・

四 華埠柃尾慎街有棧房出賣，面積約一千八百方尺

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TECHNOLOGY STUDENTS WIN SCHOLARSHIPS

OAKLAND — Sharon and Robert Fong were among seven Merritt College technology students who won $250 scholarship awards from area chemical firms and private donors.

Scholarship donors were Dow Chemical Co., Cutter Laboratories, Standard Oil, Stauffer Chemical Co., Shell Development Co. and the Fred Dietz Memorial Scholarship, established in honor of the late Merritt chemistry department chairman.

Robert and Sharon Fong

According to Dr. William Spooncer, head of Merritt's chemical technology department, graduates are qualified to work as chemical technicians in such areas as research, process development, production, quality control, instrumentation, analytical and pollution analysis.

"The job placement rate for graduates is very high," said Spooncer, "even now when the job situation is difficult."

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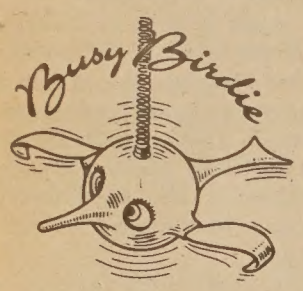

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18TH SPRING FESTIVAL FOR CHICAGO CHINESE

CHICAGO — The Chinese American Civic Council of Chicago will celebrate its 18th annual Spring Festival and Chinese New Year celebration on Feb. 19 at McCormick Place.

The dinner-dance event highlights music by the Bill Douglas orchestra, Thailand dance with Rachanee Amatayakual and Cathay Arts with Ann and Robert Cheng.

Donation is $15 per person. For reservations call CA 5-0234 between 1 and 4 p.m.

L.A. OPTIMISTS TO FETE YEAR OF RAT

LOS ANGELES — The Los Angeles Chinatown Optimist Club will celebrate Chinese New Year at the Golden Dragon, which has just moved to a new location at 960 North Broadway St.

The date is February 19 and reservations at $8 per person may be made with secretary-treasurer Don Chu at 899-6135.

DIVERSIONS

THURS., JAN. 13

Chinese Democratic Club meeting at 8 p.m. at Donaldina Cameron House, 920 Sacramento St. Come and meet the 1972 Club officers and also help make plans for our new political year.

Los Angeles Asian American Education Commission's monthly business meeting in room H-163 at the administrative offices of the Board of Education, 450 N. Grand Ave. at 7:30 p.m.

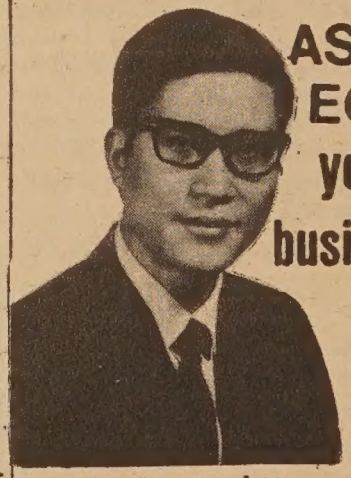
FRI.-SUN., JAN. 14-15-16

Antiques Show and Sale at Peacock Gap Country Club, 333 Biscayne Dr., San Rafael, 1-9 p.m. Benefit International Scholarship program. Donation $1.25.

SUN., JAN. 16

Photo exhibition: Works of Y. C. Wong at Salon Studio, 57 Brenham Place, S.F. (1 to 4 p.m.).

"Executive Order 9066," a unique double exhibition of photographs, opens Wednesday at both the M. H. de Young Memorial Museum and the University of California Art Museum in Berkeley. The exhibition is named after the executive order that caused the removal of the Pacific Coast Japanese to concentration camps during World War II and documents that historic tragedy with the photographs by Dorothea Lange, Clem Albers, and other take from the files of the War Relocation Authority and the Farm Security Administration. The show was organized by the California Historical Society.



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東西 壇論

談「嬉皮」□□□

耶魯日報曾刊出一位投稿人所說的話：「我們所有的人已經很快地變作不受重視，支撐局面的衝勁也已消失了。」從這話裏，我們約略可見美國前此所謂憤怒的一代現在已經變成落拓的少年，過去狂妄的一群也已淪爲狷介的嬉皮了。

不論是嬉皮或披頭，雖說是這一時代反抗機械文明過激的產物，然就比較廣泛的意義來說，凡是放浪形骸，不拘故常的，都可以籠統地歸納而爲嬉皮或披頭的類型。從歷史來看，若干時代裏，不滿現狀，幻象破滅，採取消極態度甚至逃世主義的，多少沾上嬉皮或披頭的成分。不過，過去的嬉皮或披頭與現在不同：過去的在中國受到傳統禮教的壓力，在西洋也受到類似習尚的約束，沒有現在的泛濫與恣肆；過去用以逃避現實，自我沉淪的，在中國是烈酒，在西洋是鴉片，現在則是麻醉劑與迷幻藥；過去的限於一時造反的風氣與自命風流的名士，而現在則瀰漫而爲橫跨歐美的泛世界性的悲觀主義。

正如有人指出，我國魏晉時代以嵇康阮籍爲首的所謂「竹林七賢」，以及當時所稱的「八達」「四友」，這些嗜酒荒放，露頭散髮，裸袒箕踞，蔑禮任性的名士詩人陶潛，至於唐代以李白賀知章爲首的「酒中八仙」，幾乎都可以說是我國古昔的嬉皮或披頭，這些人大抵一飲一斛，五斗解酲，藉杜康以解愁，以避世爲曠達。在西洋，英國十八世紀的文人戴昆西吸鴉片後曾窺到五彩的影象；詩人柯立基，喫毒物後曾寫過「忽必烈」的名詩。至於法國十九世紀的象徵派詩人，如波特萊、范爾倫、藍波等，都曾沉湎於鴉片，以幻覺作詩興，生活糜爛，放情肆志，是當代嬉皮披頭的前身。

歷代的嬉皮披頭，飲酒服藥，每因官能的放縱，轉入精神的亢奮，再由精神的亢奮，陷於神經的痲痺；必須加重酒與藥的份量，才能喚起消失了的本能，刺激刹那間的靈感。酒醒藥散以後，現實問題仍在，「舉刀斷水水更流，引酒澆愁愁更愁」，這種消極的頹廢病，仍賴健康的人生觀來診治。

（才元）

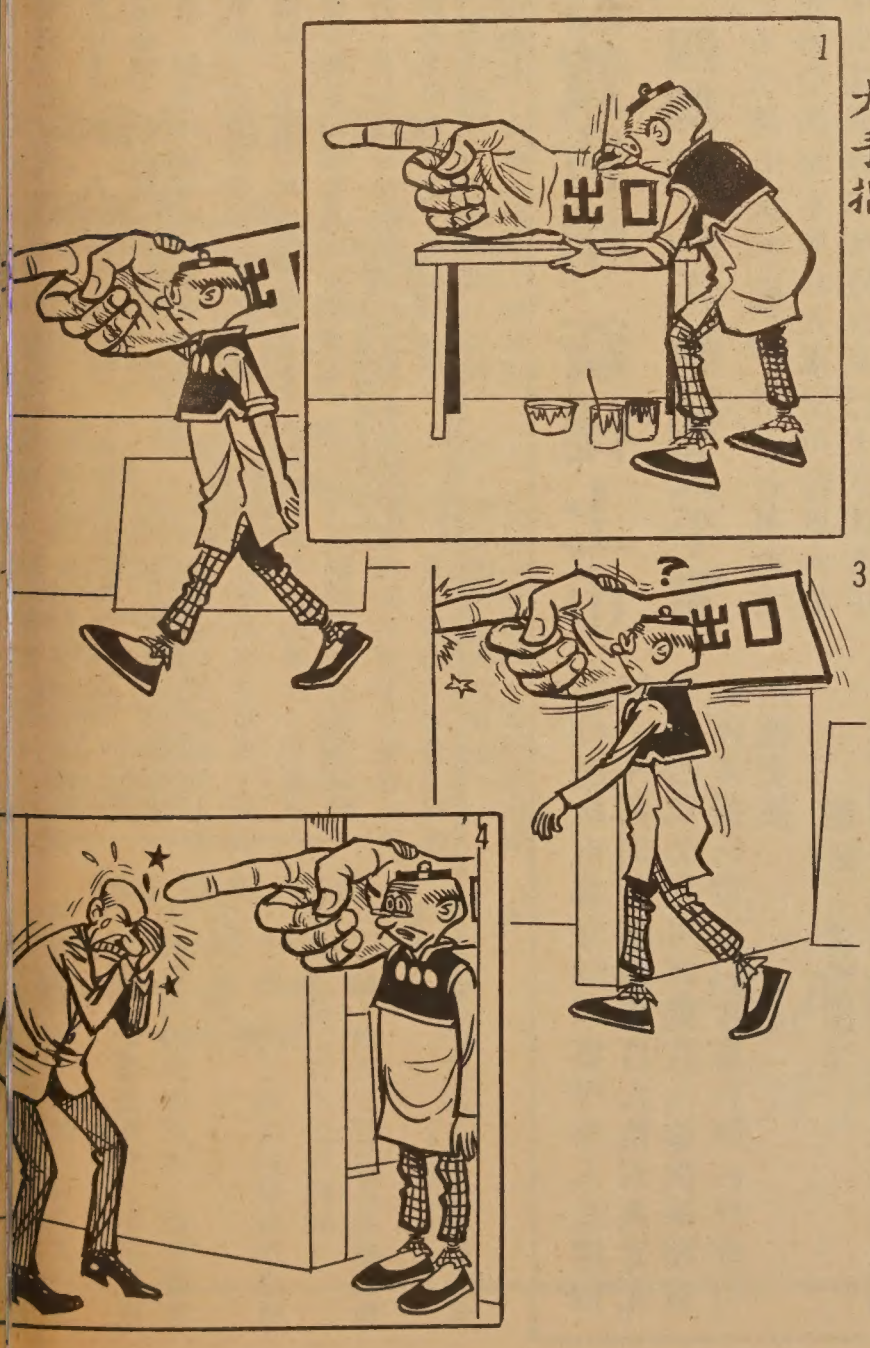
人情小說

民國二十四年秋，北京大學圖書館新厦落成，有四個中、西文大閱覽室，三十二個研究室，可容五百人閱讀。這個圖書館收藏的書與日俱增，其中的馬廉（隅卿）珍藏的人情小說（其中若是特色。馬廉原在北大中國文學系講授中國小說史，珍藏的中國人情小說在當時國內公私藏書處所中首屈一指，據說上海周越然收藏西文人情小說最多，這兩人南北齊名。馬廉不幸在講課時突患腦溢血逝世。北大圖書館趕緊地購這些珍藏的書，免得散失或被外國人買去了。這些人情小說書藏在新厦書庫四樓，限制借閱；四年級學生才准申請入此特藏室閱覽。

民國二十六年五月，我完成了畢業論文，工作也有了着落，心情輕鬆，才有閒暇去閱讀。當時中國人抵制日貨，上海紙商把已進口的日本製報紙來印刷各種古書，一角銀洋一册，甚至論斤出售。若干人情小說如「金瓶梅」等也都被删去「深黃色」部份公開發行。國立北平圖書館也把收藏的「金瓶梅」影印發行，北大圖書館原有「金瓶梅」的清刻本，影印本和清刻本都有插圖，同學們借閱，大多見慣不怪，我自然也不例外。

孫楷第編的中國小說書目上有的，馬廉幾均有藏本，我可儘情翻閱。當時，英文本「查泰萊夫人的情人」諸書也有翻印本，我曾經讀過，還和幾位主修英國文學的同學討論。我們幾乎一致認爲：清末及民國時代撰刊的人情小說比不上「金瓶梅」細膩，也不能和西洋同類

僑聞納集



※雷振澤擢升要職

美國益群人壽保險公司，創設已有一百一十二年歷史，資產額超過一百五十億元，爲全美開辦「集體保險」之第一家公司。該公司三藩市協理雷振澤君，由本年一月一日起，擢升爲地區經理。雷君學貫中西，爲人熱誠可靠，入該公司服務未及三年，即榮升要職，實爲華裔之光。

該公司地址在孟金街一百二十號，茲爲加强對僑衆服務起見，特聘曹揚勇、許榮影、莫兆榮等君任經紀，解答有關各項保險問題，歡迎僑界接洽，電話：三九七—〇八一一。

※東華醫院院長蟬聯

本市東華醫院，於去年十二月三十日，在該院會議廳召開董事會議，互選一九七二年新職員，選出雷法圖爲董事長兼院長，易象球爲副董事長兼副院長。

※本市生死率降低

三藩市的出生率，在過去十年中，幾乎降低了三分之一，死亡率亦因人口年齡與種族發生變化而降低。衞生發表的初步報告顯示，去年在大埠出生的兒童，仍在繼續減少中。此項減少的趨勢，始自一九六一年。死亡率亦已在減少，但不十分明顯。

※東華醫院情況

東華醫院於上星期三日在利園酒家舉行新舊職員交代典禮，連任院長雷法圖報告院務，他說在他接任以後，雖然原來存下來的基金減少，但這幾年來，因購買地皮擴建院址及爲實業供銀期，增設門診部等，用去四十多萬元，都是在每年收入及存下來的基金中支出的，如果沒有這些支出，實際上東華醫院每年可存八萬元的。

雷氏還說，政府拖欠東華醫院的錢，達三十餘萬元，所以東華醫院的財政情況是相當良好的。

現代的材料管理與廢料的處理

周維傑

材料庫的設計與管理，其優劣情況對於材料儲藏有着很大的影响，雖然材料庫的大小常隨工商機構的大小而異，不過有幾點却爲一切材料庫共同所需要：

一、有效利用空間——空間爲材料倉庫的基本要素，所謂有效利用空間，就是使倉庫的儲藏量能達到最高的容積。按材料性質，地面載重，及其他有關問題，在許可範圍內儘量堆高。

二、力求收發方便——修築鐵路或大路至倉庫門前，使車輛可以駛近庫門，以求材料上下車的方便。倉庫中的材料放置地點也要適宜，如進出頻繁的材料，最好放置靠近庫門的地方；笨重或體積較大的材料，也應放置接近裝卸地點。一般材料存放也宜井然有序，位置不變。

三、注意通風乾燥——大部份材料在保存期中，要使品質不變，必須注意通風乾燥，倉庫牆壁上端可開窗子，外面加裝鐵條，既可通風也不虞失竊；或於屋頂加設通風器，以增加空氣的流通。要乾燥除了通風外，倉庫地點須優良，地基須稍高，必要時或於倉庫中放置防濕劑。

四、防火避雷裝置——材料庫最怕失火，所以平時要加强防範，諸如容易引火材料要隔離儲放，購備應有的消防器材，嚴禁點火吸烟，經常檢查有問題的材料庫中視材料性質，設置若干材料架或材料箱，將輕微可以放在架上的材料都分層放在架上，怕塵埃的材料放在箱中，每一類材料附一張標籤，上面註明材料名稱，並將收發情形隨時登記。要使材料收發數量準確，必需的度量衡器具自應購備，度量衡器具須放在一定地點，用時免得找尋。爲了在庫中搬運的便利，更須置小貨車、梯子等。

人們每多重視現欵，而忽視材料，其實材料還不是由現欵購來的，並且有時某種材料市上缺貨時，其對於製造的重要性實更甚於現欵。所以管理材料必須注意下列各項：

甲、定期盤點——庫中的材料須定期舉行盤點，如與帳面不符，便要查究，隨時更正錯誤。

乙，嚴防變質——按材料性質，有的不宜日曬，有的不宜受潮，有的需要經常變更儲存方式，有的忌與他種材料相混。

丙，注意竊盜——倉庫中不得會客，閒人禁止出入，管理人員離倉庫時門窗須緊鎖，必要時並宜加貼封條。

丁，殺除蟲鼠——蟲鼠常爲多種材料的大害，所以對於容易被蟲鼠侵犯的材料須加保護。普通防蟲常用辦法便是噴射殺蟲藥劑。除鼠辦法：第一，要使倉庫無空隙，不許鼠類進入倉庫：其次，對於已入倉庫鼠類要用捕鼠器及鼠餌來捕捉與毒殺，以免材料的無謂損失。

五，減少秤損——普通大批的進料，零星的付出，難免發生秤損，不過要儘量求其減少。

現在再讓吾人來研究關於廢料的處理。廢料在保管期中，或至於屋頂加裝避雷針以防雷擊，也非常必要。

倉庫中視材料性質，設置若干材料架或材料箱，將輕微可以放在架上的材料都分層放在架上，怕塵埃的材料放在箱中，每一類材料附一張標籤，上面註明材料名稱，並將收發情形隨時登記。要使材料收發數量準確，必需的度量衡器具自應購備，度量衡器具須放在一定地點，用時免得找尋。爲了在庫中搬運的便利，更須置小貨車、梯子等。

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現在再讓吾人來研究關於廢料的處理。廢料在保管期中，或保管期中所以發生廢料，可能是由於保管不慎，或爲時過久以致品質損壞；也可能由於製造方法變更，原有材料不適於應用而成爲廢料。在製造過程中所以會產生廢料，也有兩種情形：第一、工廠中製造一種物品，所準備的材料，有時未必恰如所需，不够時自必須再行準備；多餘時如下一次還可使用，自無問題，如爲特種製品，多餘的材料一時便成爲廢料的，而他人却有其用途。

有效的管理廢料，不但可以降低我們的製造成本，而且還有其他好處：

甲、把工場中的廢料加以清理後，使工作不致受障礙。

乙、保持工場內外的整潔與衛生。

丙、養成員工愛惜物料的習慣。

打孔工作，其殘餘廢料有時可能還比被應用的部分爲多。

我們爲了使產品成本減低，避免廢料的發生自然是屬於上策，但這也許不易完全做到，所以不得不求其次的辦法。那就是：

㈠把廢料也加以適當保管，按各料種類和性質分別堆存。

㈡可改作他用的儘量改作他用，減省購買新料的資金。

㈢自己無用的，便迅速出售

台灣亞東女子籃球隊拜訪中華總會館留影
（李少吟攝）

恭賀新禧　新樓上市

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華埠附近商業大樓平賣

可用細樓交換

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華埠有舖面三層夫列平賣

北海傍區近華宮戲院街角樓樓下鞋舖樓上三伙各四大光房賃滿入油漆壹新全年入息萬元以上西人業主需款急平沽九萬九十五百元先交式萬九千元可過業的確靚樓良機勿失可用細樓交換

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舊金山區約十英畝地賃滿長期商戶有銀行超級市場保齡球場等淨入息達每年十九萬美元開價壹百九拾五萬元先交四拾萬美元可過業收入够供銀期有餘極多銀行貸款只年息六厘四分壹可用樓交換

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真理隨筆

市苦·市虎

余卓雄

上午八時三十分，我們駕車在到教堂去的路上。初秋的早晨明朗照人，車輪輾過一堆一堆的落葉，悉索可聞。然而紀利大道還貪睡夢中，因爲今天是星期日，商家遲遲未起。平日這一帶人車癱瘓，寸步難行，現在不過是一座空城。

我一個人雖然獨佔了三道駕駛綫，但是始終沒有鬆弛過一己的警覺，到了十字路口，紅燈高掛，照常順服地停下來。在我右邊的一輛小型轎車，大約以爲沒有橫過的車輛，便一路衝過去，就在此時，左邊開來一部公共汽車，剛好到了馬路中央，兩車相撞，前後還不到三四秒鐘！

小型轎車被大巴士以一面倒的威勢壓住，那車主像一個小玩具那樣被拋起，右臂掛在窗門外，鮮血濺個滿面。我們急忙下車協助，妻把一張毛毡蓋在那個已經失去了知覺的傷者身上，公共汽車司機惶恐不知所措。紀利大道醒來了，人從四方八面蜂湧而至，救傷車的汽笛遠遠傳來，尖銳而又可怕……

像這樣的悲劇，在美國每一分鐘都在發生着，早已不成新聞。我不會忘記我曾扮演過一次如是角色，迎面死撞過來的還是一輛醉漢駕駛的老爺車，我的車子雖然粉碎得失掉本來面目，但自己還算慶幸餘生。六個月前，我們的主日學校學生啓賢，僅有六歲，慘死輪下，目不忍睹。

赫魯曉夫生前訪美，顧車龍而失色，早就幽了美國人一默說：「你們的禍患是一人一車」。也許在實質上，這正是美國經濟繁榮的證據，赫魯曉夫反打了自己一巴，但是想下去也有個道理，因爲人因車遭殃，不是車犯了錯誤，而是人的判斷力有問題，人應該操縱文明，不應爲文明的替死鬼，如其車的產量與人命並駕齊驅，那麽對人——車的製造者是一個刺諷，其中血淚淋漓，比戰爭還要殘忍，但城市人見慣不怪。

駕駛汽車是道德行爲，比技術更形重要，我們甚至可以說，應以宗教的態度駕掌輪盤，一左一右，和生命死亡息息相關，行人或車主，除了以極度的禮讓互相寬容外，並無更好的防衛之法，因爲血肉之軀，總敵不過那二百五十匹馬力的衝撞。市區內的汽車，國內新聞記者稱之爲「市虎」，「市虎噬人」的標題，至今想來，猶有餘悸。但虎可困籠內，而車無人不行，稱人爲「虎」，當可爲車伸寃。

在駕車上班下班途中，醒悟到許多人生的道理。汽車失事，有時是意外的橫禍，但許多時候，要自己提高警戒，要安全到達終站，仍賴我們的小心。安全皮帶和緊急掣，必需應用。綠燈並不表示一定「可行」，因爲那不守法律的正以高速率開進。正如法律上許可的某事物常和宗教上的良心起衝突。

摩西把在埃及爲奴的以色列人帶出以後，到了曠野，勸民衆事奉眞神，記念被拯救的事實，便說：「我今日將生與福，死與禍，陳明在你面前，吩咐你愛耶和華你的上帝，遵行他的道……所以你要揀選生命」。駕車負責，就是揀選生命的一例，文明人類進步一天，責任愈重，一切科學發明，還需我們善于使用，自由大道不是造來給人賽車的，却是要我們能最後享受歸家的溫暖。在靈性上，等如每天在公路上奔馳，可不慎哉。

大女兒嘉靈滿了十六歲，在學校有駕駛必修一科，她回來講述她第一天的輪盤經驗。想來我在十六歲那年，還天天走路呢。泥路、山路、石子路、水陸兩便，這便是時代的鴻溝了。我頗懷念那些馬蹄的得的日子，出自濃蔭，來自山後，多麽詩情畫意。從前我們把水飲馬，今天却把水灌到汽缸裏去，馬嘶馬鳴，使人振奮爲雄，但汽缸的水蒸氣吱吱作响，「拋錨」可慮，而尾巴噴出黑烟日月無光，人車「繞」街終日，還未得「棲泊」之所，討厭莫以此爲甚，此時倒羨慕那棄車而不顧的步行人了。當然，這些煩惱，比起一車一人一命，還屬小事。要做現代人，不是如何跟上環境，而是要戰勝環境的畸形怪狀。

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※新派電影

最近在市上放映的電影「草狗」原來是採老子道德經「天地不仁，以萬物爲芻狗」句而命名的。聞說賣座甚佳云。

神秘富翁

億萬巨富考活會斯自從賣去所屬之環球航空公司（TWA）後即在賭埠拉斯域架收賣賭場。但十餘年來深居簡出。證經應酬，記者們無法訪問他，更無法拍得一張近照，所以便成爲美國第一號神秘人物。去年因他公司內辭去一高級人員事，而欲避上法庭，他遷居英屬巴哈馬小島。最近聚高齡的自傳，他特別召開了一個別開生面的電話記者招待會，用長途電話跟齊集在荷里活的記者群宣稱這書是冒名之作。

他在一九七一年中，似乎流年不利，他以一億四千五百四十萬投資環球航空公司是一大損失，又和結褵四十年的太太離婚，補贍養費不知要多少個百萬。此外，他的親信馬曉因被撤職，告他賠償損失五千萬元，他的私人醫生貝利醫生亦因被撤職也告他賠償損失一百八十萬元。

※林美美參加選美

鼠年農曆新年慶會之選美會，現由本市假日旅店推薦第一位候選人林美美報名參加。

林美美芳齡廿二歲，於一九四九年四月一日出生於福建省廈門市，體重一一五磅，三圍標準卅三、廿三、卅三，高中畢業，並攻讀一年半電子計算機資料處理原理，喜愛室外運動，擅長鋼琴及歌唱，尤具語言天才，除說流利英語外，並能說國語、閩南語及廣州話各種方言，競選時林小姐以演奏鋼琴爲其才藝表演，誠屬多才多藝之女子。

※歷史學會

華人僑美歷史學會定期本月廿二日假華埠皇后酒樓舉行第九週年紀念慶會，屆時並舉行一九七二年職員就職典禮。新職員如下：會長：陳黃杏玉，第一副會長：李群越，第二副會長：陳廷治，司庫：李簡月鵑，書記：李鵑鵑。

該會設有華人僑美文物史蹟展覽館，位於華埠文華里十七號，西名愛勒巷，在哥倫布街及都板街之間，可由都板街一一〇〇街段轉入。週年開放，歡迎參觀。

※屋崙華人服務社

協助外僑辦登記

根據美國政府規定，所有外籍僑民，必需在一九七二年一月卅一日以前重新登記地址，逾者罰。屋崙華人服務社及屋崙中華文化院歷年均有協助區內居民辦理登記，本年度茲定期由一月三日開始由該服務社辦理，在屋崙第八街二百五十七號該社辦事處爲衆服務，備有表格，辦理外籍民登記手續。登記時請携備綠卡及社會安全卡以備辦理。

※張祖光調升

市經輔會要職

華裔名律師張祖光君，歷任同源會會長、三藩市民居委員會主席。服務社區，凡數十年成績卓著。自一九七〇年接任華埠北岸區經輔會行政主任以來，對區內居民各項福利，竭力爭取，並推行政府濟貧計劃，貢獻甚大。現三藩市總會特擢升，張君出任該會全市附屬福和機構主管。將由一月十日開始履新，在樸街七百三十號經輔總會辦公云。

※李道愼任總董

中華總會館總董譚祖鈿，任期屆滿，由台山寧陽總會館主席李道愼，輪值接充。經於一月二日下午八時，於中華總會館大禮堂，由代總董周家京負責，代爲辦理交代清楚，并指定岡州總會館主席馮寶墀爲書記，合和總會余河爲核數。

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近鄉情怯

◆東行漫筆之十五

關宇

七月二日，我們的旅行團以一天的遊程，大致上算是遊遍港九的名勝了。

上午七時起床，八時早餐，九時出發。先遊九龍市區，再沿青山道直到青山海灘，青山別墅。途經元朗，新界，錦田，其間曾參觀了「吉慶圍」。

這是鄧姓數代同居的一個小鄉村，自從旅遊成爲香港「無烟卤工業」以後，「吉慶圍」（這個鄉村是名符其實的四邊圍以高牆）便被目爲中國古老的鄉村而選作遊覽目標，每天都有遊覽車載客到這裏來參觀，於是便也造成了當地居民以吃「旅遊飯」爲副業。

「圍」前便是一些擺賣禮品、紀念物、風景片及仿古器皿的小攤子。住在圍裏的居民都向遊客們索取「花利」，或以「伴影」索酬。「圍」內的屋宇都是舊式的，互相間隔的小巷很窄，有些老年男女在門口閑坐，抽着水烟怡然自得。據說，他們所以坐在門前，也是「招客」的手腕之一，假如遊客有興趣的話，可到他們家裏去參觀拍照，少不免也會打賞一些「花利」的。

我們也曾在龍珠島歇足，這是青山道十七咪半的一個名勝地方，龍珠島酒店建築華麗，共有五十八個房間，房租並不很貴，是香港有閑階級週末的好去處。

大約每個到香港來的遊客，都喜歡走到最接近中共大陸的地方去看看，由於竹幕低垂，外國人到這裏來看是帶着神秘感，中國人到這裏來看却是「聊慰鄉情」。

這一個最近大陸的接壤地點是落馬洲，大約「落馬」名字不祥，現在成爲「勒馬洲」了。這裏也因遊客常到，便形成了一個小市集，賣的東西還是那一套——像禮品土產，紀念物，風景明信片等。寄生在遊客身上的當地土人，摸透外國人的心理，那些背着孩子的農婦，長着五綹鬚的老人，鷄皮鶴髮戴着黑色裙邊帽的老婆婆，都出來當模特兒給遊客拍照，以博「花利」。

一個老人死纏着一個外國遊客不放，在他面前表演「哈哈大笑」，裂着無牙的咀吧讓那外國遊客去欣賞他的表情，而拍照收錢。

導遊人帶有望遠鏡來，他說可看到邊界巡邏的共兵，我是望過了，但一無所見，不見也罷，有家歸不得，站在祖國的邊緣而成爲流浪漢，「近鄉情怯」，感慨良多。

這天遊程，午餐是在沙田吃的，久已不嘗山水豆腐，如今可大快朵頤，我們在「風林一小吃，菜色很好。

遊完九龍，車回佐頓道碼頭過香港，先往虎豹別墅一遊，這和廿年前我在港時變動不大，對於過份人工雕琢的名勝我並不大感興趣。之後循快活谷上山，跑馬地是我的舊居，少年時代曾在那些山道上留下過不少瑰麗的夢。

遊覽車停在扯旗山頂上，遙覽港九全景，但見大厦如櫛比鱗次，香港在向空發展，又因塡海的關係，港九之間似乎距離更短了。

在山頂餐室喝杯紅茣冰，讓涼風稍闢汗臭，然後繼續到淺水灣和深水灣去，在那裏除漫步海灘和「望洋興嘆」以外，也沒有甚麼可看，而時間也接近下午五時了，乃駛車回市。

晚餐，到香港仔「太白舫」食海鮮，多少年來，沒有嚐過「白灼蝦」的滋味了，這個晚餐，便放寬肚子來食。這時節，「老鼠班」恰大降身價，雖然許多人說這並非正宗的，但遊客們能在港吃「老鼠班」也不算是「驚人之舉」了。

這一餐，却吃壞了肚子，在我來說，似乎是預有先見的。吃得太多，特別是白灼蝦的蝦頭，其味無窮，即使有人警告，還是毫無懼色的吃下去，先享口福，再讓肚子受受苦又有甚麼關係？

遊覽一天，頗累，回到旅店便沐浴休息。

翌日，旅行團的旅程宣告結束，我也就此擱筆了。

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重稅

（上接首頁）

這些是每個國民都要納的稅，此外，商人要納商業稅，業主要納實業稅，顧客要納零估稅，由一九七二年開始，加省又加徵熱食外賣稅百分之五，這麼一來，眞是使省民「每餐不忘稅」了。

過去因外賣不徵稅，所以有等外賣店沒有領到零沽稅執照，但由今年起，沒有零沽稅執照的便犯例了，領取這項執照，要繳付約爲一季估計稅額兩倍的按金，例如一季（三個月）之營業額爲一萬元，代客收零估稅爲五百元，應繳之稅金便要一千元了，這對小規模經營的外賣店是頗有影響的。

政府爲了怕人民忘記繳稅，在一年剛開始的現在，便編定了整年納稅時間表，作爲「納稅人」的備忘錄。

下面是三藩市居民的「納稅時間表」——

一月一日—加省按稅開始實行，并開徵熱食外賣稅。

一月一日至二月廿九日—一九七一年的商業稅到期，過期繳納罰款百分之十。

二月一日—第二期實業稅開徵。

三月一日至四月十五日—爲自住業主申請七百五十元之實業免稅額，退伍軍人申請一千元免稅額的期間。

四月十日—第二期實業稅於是日到期，過了下午五時後便科罰款。

四月十五日—聯邦入息稅及省稅塡報最後一日。

五月十六日至十月十五日—老人業主，其年齡超過六十二歲，每年淨收入不超過一萬元者可向省府申請退還實業稅金。

七月一日—估稅局向業主宣佈一九七二至七三年度實業估價。

七月二日至九月十五日—納稅人如對實業估價有所不滿，可於此期間向「稅務上訴局」上訴。

九月一日至九月十五日—一九七二至七三年度實業稅率由市參議會通過公佈。

十一月一日—新實業稅單寄出，一九七二至七三年度第一期實業稅開徵。

十二月十日—第一期實業稅最後一日，過了下午五時後便科罰款。

東華醫院職員交代，院長雷法圖（左）蟬聯，由董事余仲一代表授印。（少吟攝）

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金山客批世情

對政治家不信任

美國民意測驗顯示，人民對政治家之信任已在降低中。

金山客曰：此可有兩種解釋，一係政治家不夠聰明，二係人民不再愚蠢。

「人日」出門

尼克遜總統將於農曆新年期間到中共大陸去訪問，日期恰爲新正之「人日」。

金山客曰：日期而以「人」爲選，想亦美國「中國通」之傑作矣。

學店新猷

香港有等私立英文專科學校，爲求學生默書成績佳，凡錯一字，罰欵二角。

金山客曰：此等學店，並非眞心求學生成績佳，實求學生成績壞也，因學生成績均佳，無字可錯，則少一筆罰欵收入矣。

安全挑戰

香港拳師，紛紛向李小龍挑戰。

金山客曰：此位「唐山大兄」對挑戰者絕不接受，本人如在香港，亦必下戰書，因此類挑戰爲世界上最安全之挑戰。

兩種滋味

加省離婚手續簡化，可以郵政方式辦理離婚。

金山客曰：未悉投遞離婚協議書時，亦曾回憶當初投遞情書之味道否？

得咳笑○○○ 現場錄音

車夫

多口祥：你估汽車屬男性還係女性呢？

牙擦蘇：梗係女性啦。

多口祥：你又點分男女呀友：

牙擦蘇：凡揸車嘅人，都叫做「車夫」，即係汽車嘅丈夫，咁汽車重唔係女人？

做世界

教師：我地要立志做世界，成爲一個偉大嘅人！

學生：老師，我知道賊係「做世界」嘅，佢係唔係一個偉大嘅人？

徵聘車衣工人

卜技利埠四街夾迪地臣街之 SIERRA DESIGNS 現宜熟練車衣工業工人。該等車衣工人應有單針、雙針、縫鎖等技能，時薪爲二元九角，受訓工人每小時二元二角五分，毋須通英語，現已有許多工人在該處工作，由三藩市前往，駛車者可經自由道由大學亞運由直達，或乘公共車第五十一號，工人福利包括醫藥燕梳、疾病帶薪，二週假期，求職者可於每日上午九時至下午四時到該處接洽。

二　埠

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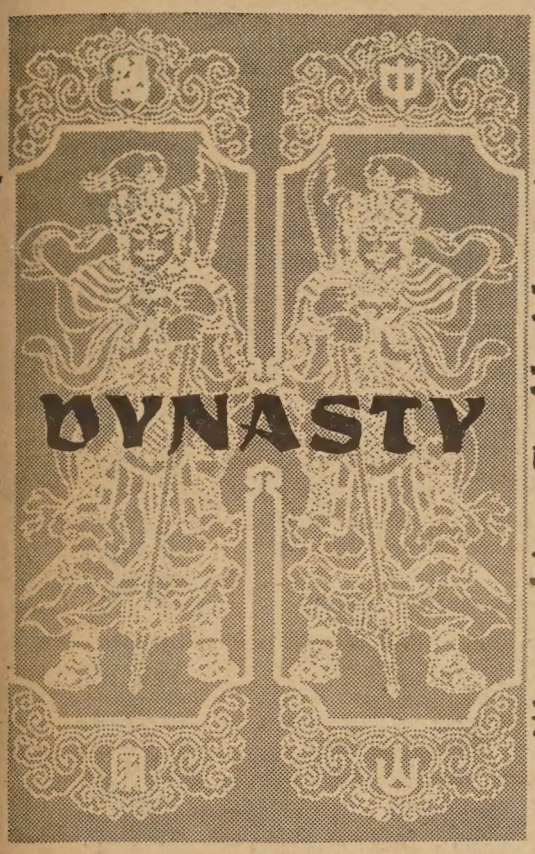

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旁擷集

貞明

※李貞明詩詞集「李牧信仰純篤，宗教經驗湛豐，抑更素佩其文筆優美，玆獲先睹其「初熟之果」纍纍爲大快也。觀其極嫻語體詩，更工舊律，有時雄渾蒼茫，有時清新秀麗；是眞教牧界之眞能詩者，蓋不愧爲『詩牧』也。」——謝扶雅

※本報代售，每本一元五角。

EAST WEST 東西報

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銀紙貶值入息折扣
美國人民負稅繁重

這是很顯明的事實，聯邦公務人員加薪，省市政府職員加薪，政府預算一天天膨大，羊毛出自羊身上，增加稅收是必然的措施，稅收加，物價高，銀紙貶值，人民入息無形中打了折扣，許多人都在稅務繁重中喘息。

由今年起，「打工仔」的薪金支票又被重重的扣去一筆了，因爲加省省稅由一九七二年一月一日起按稅，省政府先從你的入息中扣稅存到省庫去，一如聯邦政府按稅規例一樣。

雖然聯邦政府宣揚由本年起減稅，這不過是對收入低微的人而言，中等家庭并沒得到多少好處的，其基本免稅率由六百七十五元提增至七百五十元，所差無幾。但所謂「最低收入」過去是每年一千零五十元，現在却變成一千三百元，還有社會安全稅雖然仍爲百分之五點二，但過去每年扣稅至七千八百元即停止，現在却要扣至九千元才停止。

（下轉第十四頁）

港督看香港前途

香港前任總督戴麟趾去職後曾在檀香山東西文化中心演講，所談均與香港現況及前途有關。

他承認香港是不平等條約下的產物，中國政府隨時可下令收回。他說中國不採取行動收回香港理由有四：㈠香港爲爭取外滙及對外貿易之勝地，中國國家銀行機構如不作抵觸港府活動均可自由設立；㈡香港對中國無威脅性；㈢中國現正致力於內部興建，不欲接管香港煩雜的行政問題；㈣香港爲西方國家之自由市場，中國接收後必喪失它在商業上的優勝處。

故此他說中國政府不會與港府爲難。左派人士已承認一九六七年暴動爲一錯誤行動。暴動只會喪失民心，使人民更賴港府維持社會秩序。

戴麟趾說香港不會成爲一個民選的自治區。因爲香港人對政治不感興趣，他說在三十至四十萬可投票選「民選議員」的人中，只有三萬四千人登記，而在選舉日只有八千人投票。

另一原因是香港要看中國政府態度而生存。中國政府既然反對「兩個中國」的言論，那裏會容許香港「自治」而成爲「第三個中國」呢！

他說英國政府在香港最大責任是給當地人政治和經濟上的保護。只要香港人一天要求這種保護，英國人一天都不會撤去。

戴麟趾在亞洲會的邀請下，現在美國各地旅行演講。

（劉池光）

Sir David Trench

（圖爲香港前任總督戴麟趾近照。）

❋巨輪火患

航業鉅子董浩雲轄下的海慧大學輪船（即前伊利沙白皇后號）九日在香港遇火沉沒。

此輪建於一九三八年，重八萬三千餘噸，可載客二千二百餘，船上有三十五台升降機，一個可容近四百人的戲院，兩室內球場及兩泳池。

與該輪同級的瑪麗皇后號退休後現泊加州南部長灘市，每日開放時遊人極多。

在一九七〇年九月董浩雲以三百二十萬美元購得該輪云。

❋玉刻展覽

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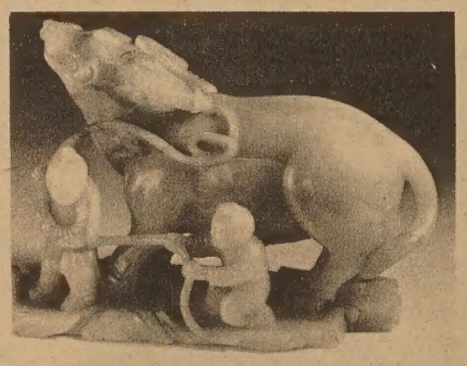

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❋艾克銀元

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